Κλεῖς Εὐαγγελίου τὸ μυστικὸν:

53398

OR

A KEY of the DOCTRINES contained in this BOOK for the better peruſal thereof:

With ſome Additions

Of Chriſts being Heir of all things, in his three-fold Right, *Heb.* 1. 2, 3.

And *Abrahams* being Heir of the World, *Rom.* 4. 13.

And of Promiſed and Covenanted Mercies to the Fathers ſince that firſt Promiſe made for a thouſand Generations, *Gen.* 3. 15.

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χλεῖς Ευαγγελίου τοῦ μυστικοῦ:

OR

The Key of the Doctrine of the Kingdom of God, &c. for the better perusal of this Work.

First, in more brief Assertions: Secondly, in their larger Explications.

1. *The briefer Assertions.*

1. THat the substance of these Doctrines contained in this Work, is set down [for Information of all sorts, and to remove mistakes] in the two folded leaves after the *Everlasting Gospel* on *Gen.* 3. 15.

2. That they yeild no ground of prejudice to Magistrates; yea such prejudice is inconsistent with the Tenour of them. *See Word written page last, besides Letters, &c.*

3. Their Scripture Evidence is holy, just and good, containing an excellent part of the Gospel of Christ *See the* 12. *Foundations, & the* 8. *convincing Arguments.*

4. All holy Prophets and Pen-men of Sacred Scriptures give witness to them, and chiefly, the greatly beloved Prophet *Daniel*, and the beloved Evangelist *John* the first declared, *Acts* 3. 19, 20, 21. The 2d from the Order or Series of the *Rev.* in the Letter to Mr. *Cal. March* 20. 1664. and in the *Irenicon* p. 26, 27. and from the Scheme of the *Rev.* and Summaries and Abridgement of *Daniels* Prophetical Visions, and the Parallels of both Monarchies in both books.

5. That the book of the *Revelation* is given by Christ to his Church as an Orderly more full Exposition of many things in *Daniel*, before shut up to Men and Angels; and Sealed until that time of the End wherein Christ so revealed them: Which said book of the *Revelation*, is a Divine mystical Comment of such hidden part of *Daniel*. *See thence three sorts of Learned Mens mistakes page* 30. *of our General Title page, as may be manifest by our said book of Parallels.*

6. That there are eight several sences of Christs comings in the *New Testament*, two before his *Ascention* and six since. First, in his coming in our flesh, as in that faithful & true saying *Christ came into the world to save sinners*, 1 Tim. 1. 15. 2dly, when (as the Minister of *Circumcision*, *Rom.* 15. he *came to his own*, v 2. the *Jews and they received him not*, John 1. 11.) The other six since he Ascended, are handled *page* 41. to *page* 46. of our *Irenicon, &c. See the last page of the Word written concerning the last coming.*

7. That Christs said Appearance and Reign the thousand years, will both be personal, may thence be plainly evident, in that he (then) according to Scripture expressions, is said to come to Judgment, and then as well as at the last General Judgment, both the Judgment is said to be set, and the Books to be opened; which are the Scriptural decypherings of both Judicial acts, and quick and dead at both said Acts are judged, as *Dan.* 7. 10. with *Rev.* 20. 4. and of the same time, *Rev.* 11. 18. upon the sounding of the seventh Trumpet, when the Kingdoms of the world become the Kingdoms of Christ, and he is praised by the twenty four Elders, for taking to himself his great power and reigning: they praise him not only that he had so judged, that is, rewarded his servants the Prophets, and his Saints, and all that fear his name both small and great, but that he had judged them that destroyed the earth; having so judged the *Whore*, and (probably) the *Turk* also: hence saith St. *Paul* of the same time, *who will judge the quick and dead at his Appearance and his Kingdom*, 2 Tim. 4. 1. and in the said table of times, *chap.* 20 4. to *verse* 11. passeth the thousand years of Christs said reign, and Satans binding, & the little space for his attempt with his

Gog and *Magog*, before the laſt General Judgment, moſt clearly and fully ſet down with a great deal of diſtinct exactneſs of order; & at the laſt ſaid Judgment, the quick (namely the laſt *Gog* and *Magog*) are conſumed with fire, and all the Dead judged when the Jugdment was ſet and the Books opened, *v.* 11, 12, *&c.* to the end. So Mr. *Mede*, Mr. *Archer*, Mr. *Maton* and others; but eſpecially Dr. *Homes*, a collection of whoſe main Texts of holy Scripture I ſhall only here quote, referring the Readers to *p.* 78. of his *R. R.* (which here I ſet down for the benefit of ſuch as may not (haply) ſee his book) where firſt he hath ten Texts for Chriſts perſonal appearance in the *New Teſtament*, *viz. Joh.* 19. 37. expounded by *Zach.* 12. 10. unto which he addeth, *Rev.* 1. 7. *Mat.* 24. 30. 2 *Theſ* 2. *v.* 1. to 9. *Mat.* 26. 29. 1 *Tim.* 4. 1. *Act.* 3. 19, 20, 21. *Mat.* 23. 38, 39. *Mat.* 24. 3. Alſo five Texts in the *Old Teſtament*, *Dan.* 7. 11. to the end, (which Mr. *Mede* ſtiles the Mother text for it) *Jer.* 23. 5, 6. *Zac.* 2 10, 11, 12. *Zeph.* 3 14. and beſides his judicious and learned Explications of them all, a diſcourſe is added thereof after the ſaid texts: And after his opening of many Propheſies in their order (as they ſtand Recorded;) to this and other the like purpoſes, reſpecting theſe ſaid Doctrines very largly and learnedly out of the *Old Teſtament*: He then adds, *page* 377. twelve texts of holy Scripture more out of the *New Teſtament* for Chriſts perſonal reign, *viz.* *Mat.* 24. 13, 14. *Luke* 1. 31, 32. & 21. 24. & 22. 28, 29, 30. *Acts* 1. 6, 7. *Rom.* 11. 25, 26, 27. 1 *Cor.* 15. 1, to 29. 2 *Cor.* 15. 16, 17, 18. *Phil.* 2. 9, 10. 11. *Rev.* 2. 25, 26, 27, 28. & 3. 21. & 18, 19, *chap.* Concerning all which Scriptures he ſaith ſo much, there, and elſe where, that I judge may ſatisfie all impartial and underſtanding Chriſtians; and thoſe Texts which prove his perſonal appearance, will alſo prove his perſonal reign as we ſaid, which is the end wherefore he then appears as the Great King of Kings to ſit on *Davids* Throne and to do his Kingly work, of deſtroying and ſlaying his Enemies, *Rev.* 11. 19. *Luke* 19. and of rewarding his faithful ſervants the Prophets, and his Saints, and all that fear his name both ſmall and great *Rev.* 11. 18. & 22. 12. *So performing the mercies promiſed to the fore-fathers*, Luke 1. 72. *and the Oath which he ſware unto our father* Abraham, *&c.* & *Luke* 2. 32. *to be the glory of his people* Iſrael, of which Scripture is aboundant [*See Sir* Henry Finch *his book forenamed*] but note eſpecially the time when the Kingdoms of all Nations ſhall be given to him, *Dan.* 7. 13, 14, *&c.* and all Kingdoms (to make it yet more evident) under the whole heavens ſhall ſerve and obey him, *v.* 27. with *Ezek.* 37. *chap.* & *Eſa.* 24. 23. alſo our Tract on *Jer.* 3. 17. with our paper of *Sept.* 27. 1664. *p.* 27, 28. of our *Prodrom* or *Forerunne.*

8. That theſe Doctrines are ſummarily the Scriptural explications of two Articles of Faith, *viz.* of Chriſts coming to judgment, *Dan* 7. & *Rev.* 20. 4. and of his raiſing of the juſt at the firſt bleſſed and holy Reſurrection, *v* 5, 6.

9. That the *Jews* averſneſs from owning Chriſts grace to the *Gentiles* before *Peters* Viſion, *Acts* 11. ſhould caution the *Gentile* Chriſtians againſt oppoſing thoſe Doctrines from Scripture, containing the *Jews* ſtronger title by far, to much more ample mercies. [*See that renownedly learned and religious Gentleman Sir* Henry Finch *his book of the calling of the* Jews, *and his Epiſtle to them*;] and that will be when their glorious *Meſſiah* ſhall come to thoſe who are beloved for their Fathers ſakes, *Rom.* 11. 28. to take away the Vail from their hearts, 2 *Cor.* 3. 16.

10. The reaſon Mr. *Mede* gave of the clouding of theſe Doctrines when Antichriſt was to ariſe, *viz.* to make way for his coming: The like alſo may be given for the cleating of them (in ſome meaſure) when the Date of that Man of ſin is wearing out, namly, to help to bring him down: I ſay, but in ſome meaſure, becauſe the Scripture gives divers hints that they will not be received by many, *Rev.* 19. 9. & 21.

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5. & 22,6. *Luke* 18.8. *Dan.* 12.10. which now appears by prevailing iniquity, by prejudice of ſome and intereſts of others, ingagements of credit, buſineſs, ſhakings of the world, many diſtractions, tentations, contrary ſeducements, and the like. *See the emergent conjecture of* 1666. *from Chriſts Aſcention, on Rev.* 22. 20. *p.* 36,37, *&c. from four Myſtical Numbes,*

11. That the Dominion of Gods people the *Jews* will be manifeſt (then) to be founded in grace, and to be the Generation whom the Lord hath bleſſed *Eſ.* 65.23. (probably) more eſpecially the Tribe of *Judah*, as diſtinctly ſo known from other people, *Eſ* 61.9. when they ſhall be borne in a day (ſpiritually and nationally) for the moſt part (probably) at Chriſts appearance to them when his feet ſhall ſtand on mount *Olivet* from whence he aſcended, and then will cauſe the cleaving of the Mountain and great Vally to *Azal* (as the Prophet *Zachary c.* 14. foretels) and their iniquity be taken away in one day, *Zac.* 3. 9. And as Juſtice and Judgment are now & for ever the ſtability of Chriſts Throne; ſo they will be then of all other Kings beſides. *See Foundat.* 7.

12. That *Abraham*, *Iſaac*, *Jacob* and *Sarah* expected by Faith, their particular Shares or Lots in the Land of *Canaan* a far of, *Heb.* 11. *viz.* at the Reſurrection of the Juſt, and in aſſurance thereof they would be buried there [as alſo *Joſeph* would have his bones] as it were to keep poſſeſſion till that time of fulfilling Gods promiſe thereof to each of them. [*See p.* 38,39. of the *Prodr.*] therefore they counted themſelves Pilgrims. 2*dly*, they ſought no opportunity to return, *v.*15. 3*dly*, they looked for, that heavenly countrey of Chriſts Kingdom *v.*16. *Rom.* 4.16,17,18, *&c. Gal.* 3.8,9, *&c. See our* 15. *Reaſons in* New Jeru. *and* Prodromus *p.* 38.

13. That ſome of the Subjects of Chriſts Kingdom will be raiſed Saints, the Children of the Reſurrection in that world, *Luke* 20. 35,36. others converted *Jews* and *Gentiles* in their natural life in their ſeveral conditions, as follows.

14. There will be accordingly two *New Jeruſalems* in the world, the one came down from God out of heaven *Meto-nymicolly*, in reſpect of the Inhabitants for the time to come, being when they came down, the ſpirits of juſt men coming with Chriſt to receive their bodies, called the Bride the Lambs wife, *Rev.* 19. *Rev.* 21. and ſo to be the Inhabitants of that glorious City whoſe maker and builder is God *Heb.* 11.10. *Rev.* 20. where the ſaid raiſed Saints will behold Chriſts glory, which was by Chriſts laſt will bequeathed to them, *Joh.* 17.24. The other *New Jeruſalem* will be built by men, and partly by ſtrangers, and their Kings for the uſe of ſuch as ſhall walk in the light of the ſaid *New Jeruſalem*. *See* Tract. *on* Jer. 3. 17. *page* 6,7.

15. The great diſcoveries to be made to Saints and Angels in the time of Chriſts ſaid Kingom reſpecting Scriptures, Creatures and Providences, *&c.* will (probably) much more enable both ſorts of them more excellently to ſet forth Gods praiſe to all eternity. G. Tit; page, and greater diſcoveries to be in that Millen. than in all the 6000. years before.

16. Scripture Theologie of that world to come in the time of the New Heavens and New Earth, is of very large conſideration, in reſpect of the many particularities thereunto appertaining. *See firſt Arg. of the Word Written, of things before the* 1000. *years, in them and after them, and our* 31. *Obſer: after the Tract. on* Rev. 22. 20. *with our* 1.2. *Foundat.*

17. The knowledge of Chriſts execution of his three great Offices [as the work his Father gave him to do during the continuance of his Mediatorſhip] in reſpect of his Mediatorſhip in the three great Periods of the World; *viz.* as the great Prophet in the Old Teſtament by his immediate inſpired Meſſengers. 2*dly*, As the great High Prieſt in the New: Firſt, by his own Oblation; Secondly, by his Interceſſion during Gods Kingdom of the Stone, wherein

wherein Christ appears to be the Fathers Commissioner to open the Sealed Book and execute the Contents thereof, *Rev.* 5, *&c.* In the third, he begins his own Kingdome of the Mountain, *Dan.* 2. 35. which he went to Heaven to receive, and then to return, *Luke* 19. *Dan.* 7. 13, 14. the knowledge thereof (I say) is of very great concernment to all true Christians, *viz.* as it is distinct from his particular execution of his said three Offices for particular Christians Souls in all times since mans fall; in respect of the particular Application of them all in their virtue and efficacie, as the Prophet, Priest and King of every beleiving soul, by the powerful work of his holy Spirit. *See* 17. *Thes p.* 9, 10, 11, 12. *of the Prod. with the addition, p.* 44, 45, 46. *and especially more largly handled in our Everlasting Gospel on* Gen. 3. 15.

18. The last Trumpet, *Rev* 11. and the last sounding Trumpet, 1 *Thes.* 1. & 1 *Cor.* 15. 52, 53. differ not only in above a 1000. years distance of time, but also in their natures and uses. *See the Series of Prophesies in the Scheme of the* Revelation *and the Abridgment of the* Revelation *and* Daniel *which may much help as a standard* [*with the Parallels*] *to take due proportions in such cases*, &c.

19. That there are two *Gogs* and *Magogs* to be destroyed, the one at the beginning, the other after the little space, at the end of the 1000. years. First, the *Pope*, *Dan* 7. 7, 8, 9, 10, *&c. with the latter part of the chap.* the body of which Beast is to be consumed with the burning flame (probably) at the *Armageddon* Battle. And the *Turk* of whom in the latter dayes, *Ezek.* 38. 8, 16. as to his Armie, overthrow, burial, saving the sixth part, *&c.* as at large set down in *ch.* 38. & 39. But of the last *Gog* and *Magog*, see *Rev.* 20. 9, 10. about the general rapture and change of all the Saints, 1 *Cor.* 15, 52, 53.

20. That the General Rapture and Change of all the Saints about the last Trumpet, will be (I conceive) of them in a three-fold state or condition, first in the natural life, to be changed in stead of dying, *2dly* of Saints before raised, twice, said to be alive and remain, 1 *Thes.* 4. 15, 17. *3dly*, of the dead in the 1000 years, then to rise first (before the wicked as others did in the said time) *v.* 16. which Interpretation the *Revelation* seems to point out.

21. As Christ our Saviour should not finish that work of Redempt. in the world which he is appointed to by his Fathers Commission, manifest *Rev.* 5. according to his former decreed and promised grace, *Gen.* 3 15, *&c.* often since renewed to the fore-fathers, when receiving (as the Angel said, *Luke* 1. 31, 32, 33.) his *Davidical* Kingdom, he shall return from his Fathers right hand in the clouds of Heaven in his own glory, and of his Father and his holy Angels, then making his great enemies eminently his footstool, and bind Satan for the 1000 years. So taking to himself his great power to reign, and so also temporally, outwardly and visibly, to deliver his people from the hands of all their enemies to serve him without fear of them, *&c.* *Luk.* 1. 71, 72, 73, 74, (which seems to be the possessing of the Gate of their enemies, *Gen* 22. 27.) at his next coming: as well as he wrought their spiritual Redemption at the first [that none of his should be lost] and to be then the glory of his people *Israel*, as he hath since that been a Light to Lighten the *Gentiles*. *Luke* 2. 32. all which are grounds of that truth. So neither should God, without his doing of these things, perform those promised mercies to the fore-fathers to those excellent purposes (in the time of his said Visible and Glorious Kingdome in the world) at several times made unto them, as in divers particulars ensuing is observable; as *first*, that to *Adam* and *Eve*. *Secondly*, to *Noah*. *Thirdly*, to *Abraham*, *Isaac* and *Jacob*. *Fourthly*, to *David*, will clearly manifest.

of

Of Gods great Promiſed Mercies to the Fore-Fathers made in the Old Teſtament through Chriſt, to be fulfilled by him in the World to come, in the time of his glorious Kingdom therein.

1. THat all the great Promiſes and Covenants of God, made to men under the Old Teſtament, when the firſt *Adam* had loſt his own, and his natural Seeds intereſt, were to be fulfilled by Chriſt, whom (as the Apoſtle ſaith) *Heb.* 1. God had appointed him Heir for all things, *v.* 2, 3. from a three-fold Title to be compleated in the time of his Kingdom on earth. *Firſt*, God having by him Created the world. *2dly*, he hath ſince purged his peoples ſins by his own bloud, ſo procuring to them all grace, and gracious intereſt therein. And *3dly*, Upholding all things by his word of Divine power, and ſo diſpoſing them, that they *then* with him ſhould be Heirs, *even joynt Heirs with Chriſt*, ſaith that Apoſtle, *Rom.* 8. 17. (who was Rapt up to Paradiſe to learn Divine Myſteries after Chriſt had gloriouſly appeared to him at his Converſion) and as Chriſt, by that beloved, and ſo Divinely taught Diſciple *John*, more fully promiſes to all Overcomers; that they ſhall ſit with Chriſt on his Throne, *viz.* of his Mediatory Kingdom even as he having overcome, is now ſet down with his Father on his Throne, *Rev.* 3. 21. and that he will give him then power over the Nations to break them, *&c. Rev.* 2. 27. but he further adds from Chriſts Warrant alſo, *Rev.* 21. 7. *He that overcometh ſhall inherit all things: and I will be his God, and he ſhall be my Son.* Which will be obtained from Chriſt in the compleating of the Redemption of the purchaſed poſſeſſion of the ſaid inheritance by our great *Meſſiah* the ſecond *Adam* in the time of his ſaid Kingdom, whereof they are now become with him joynt heirs, and then with him ſhall become poſſeſſors: in reference whereunto all the ſaid Promiſes were made to the Fathers in their order and times.

1. Firſt that made to *Adam* and *Eve* upon their fall and ſentence, *Gen.* 3. 15. *The Seed of the Woman ſhall break the Serpents head.* Which he hath been doing ever ſince (as we ſhewed) in due order and manner appointed by the Father, and ſtill doth, and will ſo doe; but upon his receiving of his Kingdom will do it more eminently, *until he make his Foes*, even the ſtouteſt of them, *his Footſtool*, Pſ. 110. 1. *even till the laſt enemy death ſhall be deſtroyed*, 1 Cor. 15. which will be, as Scripture witneſſeth, at the compleating of his ſaid 1000. years reign, *For he muſt reign*, ſaith the Apoſtle, *v.* 25. *until he hath put all his enemies under his feet: when death the laſt enemy ſhall be deſtroyed*, *v.* 26. and when all his overcomers that reigned with him before in the 1000. years, ſhall be rapt up with all Saints (in their ſeveral ſtates then) to meet him in the Aire, and thenceforth ever be with him the Lord in a glorious and bleſſed condition, upon the ſaid compleat breaking the Serpent [*Satans*] head. *See our Theſ. Prodrom. p.* 10, 11, 12, 13. *and this largely handled in our Everlaſting Goſpel on* Gen. 3. 15. *to which I refer the Reader.*

2. That Promiſe and Covenant that God made to *Noah*, through him whoſe Type he was, in ſaving his own houſe or family in the Arke, at the drowning of the Old World, as Chriſt will alſo be his Sts. ſafe Arke both at his next appearance, when as our Saviour ſaith, *The Eagles will be gathered to the Carkaſs*, *Luke* 17. 38. and alſo from the laſt deſtruction of the World by fire, at the ſaid gener. rapture of all the Sts. above a 1000. years after. Now he giveth by that Covenant with *Noah* for himſelf, men and beaſts, preſent and future, the largeſt and and ſtrongeſt Aſſurance of preſervation of the Earth from a-

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by like destruction; upon *Noahs* offering Sacrifices of the clean beasts and fowls preserved with him in the Arke. Whereupon the Lord smelled a sweet savour [*viz.* through the said Antetype of *Noah*] *And the Lord said in his heart: I will not again any more curse the ground for mans sake.* And the freeness of his grace more gloriously appeared by his following reason, which had a contrary effect before, *ch.* 6. 5,6. but now he will not destroy it, *for the imagination*, saith he, *Gen.* 8.21,22. *of mans heart is evil from his youth: nor will I any more smite every living thing as I have done.* And all this is further inlarged and illustrated with an ample affirmative Charter. While (saith the Lord [*Jehovah*]) or yet all the dayes of the earth, as in *Heb. Seed time and Harvest, cold and heat, summer and winter, day and night, shall not cease.* But what was a Being without a Blessing, but misery? Therefore in *chap.* 9. he largly distributes his Blessings to *Noah*, & his Sons, to the beasts, cattle and creeping thing, fish, fowls, and every plant or green herb, and subjects all to man, only forbidding cruelty; as appears by that expression, *Flesh with the life thereof, that is the blood thereof, shall ye not eat*; and again repeats his blessing *v.* 7. And then God largly establisheth his Covenant with all creatures and men again, in *v.* 8,9,10,11, 12. and then confirms it with the token of the Rainbow, from *v.* 13. with a great deal of very gracious inlargment and improvement when they shall see that token to *v.* 17. Hence Gods Throne is compassed with the Rainbow, *Ez.* 1. *Rev.* 4. where he gives an excellent *Epephonema* of his said grace (as I may say) *And God said unto* Noah, *this is the token of the Covenant which I have established between me and all flesh which is upon the earth.* Now as the earth with its fruitfulness and varieties of creatures is made the stage and accommodation too, for all actiugs of promised and purposed grace from thence to the end of the world: so the chief and greatest performances of fruitfulness, are reserved for the time of Christs said reign, as *Psal.* 67. twice, *Then shall the earth bring forth her increase; and God even our God shall give us his blessings.* And hence so many and great promises of those kindes, upon the great Restauration of the *Jews* and *Israelites*, and for both *Davids* house and *Abrahams*, *Isaacs* and *Jacobs* then to have the Dominion. See from this Covenant a strong assurance made thereof twice together almost yet in two Visions of the Prophet *Jeremiah*, *ch.* 33. *v.* 20,21. *If*, saith God, *ye can break my Covenant of the day, and my Covenant of the night*, &c. *Then may also my Covenant be broken with* David *my servant, that he should not have a Son to reign upon his Throne*, &c. [that is, Christ shall most certainly reign as the Son of *David* to the end of the world] and what man shall dare to deny this, and make any other meaning thereof? And again, *v.* 25, 26. *If my Covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them.* Many other places may here be produced to like purpose, but this in brief at present.

3. That all those Promises and Covenanted Mercies made and given, to and with *Abraham*, *Isaac* and *Jacob*, and to their spiritual seed, by that one Divine seed [Christ] for a thousand Generations; which is a frequent expression in holy Scripture, *Jer.* 32. 18. *Ezek.* 34. 7. *Deut.* 5. 10. and particularly applyed to the promise and Covenant of the Land of *Canaan*, and sung out by *David* at the bringing home the Arke to his Tent provided for it, 1 *Chr.* 16. 8. and again recorded *Ps.* 105. 8, &c. in the last place said to be the Covenant which God remembred for ever: and the word commanded for a thousand Generations, &c. as largly there set down to all three, who in the grace

they

they received resembled the Trinity: *Abraham* as the fountain of mercy to his seed invested in himself; *Isaac* as the conveyer thereof, in thy seed alone not in thee, *Jacob* as the immediate dispenser to the twelve Tribes, & to *Ishmael* his natural seed; but in conjunction with Christ, that what was wanting in *Jacob* should be made up in Christ; therefore saies God to him, in thee and in thy seed [Christ] shall all the families of the earth be blessed: and God often stiles himself, the God of *Abraham*, *Isaac* and *Jacob*, in reference to the Promise yet to be fulfilled to them, personally in their inheriting the promise of *Canaan*, called *the Lot of their Inheritance*, Psal. 105. 11, in the time of Christs Kingdom on earth: but the 1000. generations seems to contain 7000. years from the giving the first promise, *Gen.* 3. 15. to the end of the world. Which Promise, contained in the bowels of it, all the great Promises made to the Fathers afterwards; and as from that Conduit head, God hath disposed through those water pipes of future Promises, his mercies to this or that person, family or nation as he pleased ever since; a generation being usually reckoned 7 years, as 21 years is 3 lives, suitable to *Davids* old age of 70 years (which few of very many attain to) in the intermediat 4000. years of the world (for the ages of the old world, and of the world to come, differ for distinct reasons) so the other seems to be the standard, and the said Promise or Covenant seems be to here said to be remembred for ever, and the other drawn from that for the residue of 1000. generations, by *Abraham*, *Isaac* and *Jacob*, to their spiritual seed at the Resurrection of the just, *&c.* untill, as *Job* saith, The heavens shall be no more, and the earth with all upon it become *ve Tohu, ve Bohu*, (*i.e.*) become again without form and void for ever, *&c.* or a perpetual prison. Come we first to *Abraham* that *Pater excelsus*, the Father of the faithful, to whom the said grace was dispensed in a 7 fold gradation, *Gen.* 12. 2, 3. and so forward, *&c.* Whereupon his ready obedience to Gods call, he made a large comprehensive Promise of that land, and all other mercies, to himself alone personally, as *Gen.* 18. 18. through the Divine one seed [Christ] conceived then and afterwards, so by faith in *Abrahams* soul, that as our Saviour said, *John 8. 56. Abraham saw my day and was glad*: yea and his future day also of injoyment a far of, with *Isaac*, *Jacob* and *Sarah*, *Heb.* 11. at the said Resurrection represented in the deadness of *Abrahams* body, and *Sarahs* womb, and *Isaacs* saving from death in a figure, *&c.*

2. Upon his coming to *Sichem* God appeared to him, and promised that land unto his natural seed, *v.* 7. as it is expounded *c.* 15. 13, 14. whereof *Abraham* in person was to have no part, *v.* 15. nor *Isaac* nor *Jacob*; who all died long before the 400. years ended.

3. When he was severed from *Lot*, God said to him *c* 13, 14, 15, 16, 17. View all the coasts, East, West, *&c.* For I will give it to thee and to thy seed for ever; namely to his one most Divine seed Christ, *Gal.* 3. 16. who should continue for ever, and would retain his right, and maintain *Abrahams* Proprietie which he hath purchased for him and all his: and God bids him walk through that land then, for saith he again I will give it unto thee.

4. When upon Gods great incour gement, *Abraham* represents his Age and Childless estate unto God, *&c* Thereupon he bids him look up to Heaven and tell the Stars, *&c. c.* 15. 2, 3., and then said he: So shall thy seed be; (*i e.*) all his spiritual seed, and probably both, for number and excellencie, being circumcised or uncircumcised through the said one seed [Christ] & this occasioned upon that account, that famous act of his faith, so often mentioned; *He believed in the Lord, and it was counted unto him for Righteousness.* Whereupon our so heavenly learned Apostle *Paul* improving Gods larg Deeds so strongly, according to *Abrahams* strong faith, settling his interest upon him in the world, stiles him the Heir of the world by faith, *Rom.* 4. 13. by which he was then secure, and is and will be since that time his interest therein even to that very moment wherein he shall be actual possessor thereof in that world to

come, *Heb.* 2. 5. and this he largly explains in that *c. Rom* 4. from *v.* 8. to the end, shewing how he becomes father of the uncircumcision as well as of the circumcision: and sets forth the excellency of his faith, which was counted to him for righteousnes, in giving glory to God who quickneth the dead, when his body was dead naturally, and there was deadnes in *Sarahs* womb, yet knew God could call things that are not as though they were, *v.* 11, 12, 16, 17, 18, 19. So that from and by such a seed which by his faith was conceived in his soul should proceed all his promised interest, and should by him be made sure to all his spiritual seed as the stars; in respect whereof he is here stiled the heir of the world, then past by faith but will most certainly then to come by actual fruition also be possessor thereof, *v.* 22, 23, 24, *&c.* So also *Gal.* 3. 6. upon that great act of *Abrahams* faith respecting such a seed to secure the real inheritance of the promised land to him and all the believing world in the time of the Law or Gospel (for we must know all the Dominion of Gods people and all their then priviledges are founded in grace, and much greater grace than these dayes have afforded) in the last *v.* he concludes for the comfort of all truly believing souls among the *Gentiles*, that they have in Christ the same priviledge in that state with the *Jews* which shall be the sure enterance to all *Abrahams* spiritual seed into eternal glory, for (saith he) if ye be *Abrahams* (spiritual) seed, then heirs according to promise, *viz.* that which was made to him for that restored state of *Canaan* which *Abraham*, *Isaac* and *Jacob* with all true believers shall most certainly enjoy, and all the faithful till then, shall also with them inherit; & that in the happy restored state of the New Heavens & New Earth wherein will dwell righteousnes, & yet to confirm to *Abraham* both an assured Title and Possession in time to come (though then he saw it a far of by his faith.) *Heb* 11.

5. And again God minds him *c.* 15 that for that end he brought him him out *Ur* of the *Caldees* to that land to inherit it; which *Abraham* revolves as desiring to have a confirmation that he should inherit it, *v.* 7. 8. and thereupon he gives him a sign by the beasts and fowls, to be used as God appointed, *&c.* and then first he explains the condition of his natural seed, for number as the dust, that should first be afflicted, & a stranger till after 400. years which he made a promise to, *c.* 12. 7. as follows, *v* 14, 15, 16, 17. after which, *Sarah* from diffidence puts *Hagar* upon her husband whence came the seed of the bondwoman? as in the story, *c.* 16.

6. But afterwards *c.* 17. when *Abraham* was 99. years of age, God appears again to him, and makes a Covenant and stipulation with a seal thereto, *viz.* Circumcision then to be first upon his own flesh with all the males in his family (and as in the Old world that Christ should be the seed of the woman was the comfort of that sex then first in the trangression: So henceforth he was made known to be the seed of men lineally from *Abraham*, *Isaac* and *Jacob*, and especially of *David*, as Gods King to sit on his holy hill of *Sion*, *Ps.* 2. as well as *Davids* son to sit on his throne, stiled the *the Son of man*, *Ps.* 80. 17. that man of his right hand made strong for himself, as also seen in Vision by *Dan.* as the son of man when he will come in glory in the clouds to take the same Kingdom, *Dan.* 17 13, 14, *&c* & *v.* 27. Hence he so often stiles himself *the Son of man* in the Gospel, which also should be a comfort for mans sex, besides other reasons) And for mans farther assurance that Seal is to be upon his flesh peculiar to his sex till Christ was indeed born of a Vir. as foretold *Es.* 9. 7. and till God did a new thing in the earth; a woman shall compass a man, *Jer.* 31. 22. So then (I say) *c.* 17. God renews his confirmation of his former promises to *Abraham* more fully and firmly, and adds the said seal to it, with the changes of his name and *Sarahs*, to ratifie the same, and tells him it should be an everlasting Covenant, and an everlasting Possession, and he would be the God of him and his seed, to be fulfilled at Christs coming with his Saints, *Rev.* 21. 2, 3, *&c.* which Covenant should be established in *Isaac* whom *Sarah* should bear at this set time in the next year, *v.* 21.

7. In *c.* 22. upon *Abrahams* ready obedi-

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ence to sacrifice his Son *Isaac*, after his long waiting for him and enjoyment of him, God expresseth his love to him passionatly, if I may so speak, (as *Joseph* to his bretheren) in a large and full manner, ratifying all by an oath, *v.*16,17,18. thereby farther to confirm all the said promises and covenants to him and his seed in general, natural or spiritual, circumcised or uncircumcised; which also afterwards he again and again confirmed to *Isaac* and *Jacob* particularly.

8. As first to *Isaac*, *c.* 26. 23. both for his person and posterity twice, first when he was at *Gerar*, and forbids him to go into *Egypt*: *I will*, said God, *be with thee and bless thee, and give into thy hand all these countreys, and in thy seed shall all the nations of the earth be blessed, because that Abraham obey'd my voice and kept my charge, my comandments, my statutes & my laws.* Mark these expressions, he said not to him at all [*in thee*] as to *Abraham*, *c* 12. 2, 3. but because *Abraham* had kept my charge, &c. (probably) in regard *Abraham* the father of the faithful, or *Pater excelsus* as his name then signified, had by his wonderful faith spiritually conceived Christ in his soul then seeing thereby Christs day and rejoyced, as our Saviour himself speaks of him, *John* 8. 56. and was glad, yea and God also again, *v.* 24. confirms the same mercies to *Isaac* who was his great Type, both in his birth and death, and yet both of them with *Jacob* and *Sarah Heb.* 11. saw their own particular interest (as was said) in *Canaan* a far of, at the Resurrection, where their bodies & *Josephs* bones lay reposed till they arise then to take their possession of it and reign with Christ, when at that his last day he will raise them up, *Joh.6.*

9. Lastly, God confirms unto *Jacob* his personal interest in the land of *Canan*, and to his immediate natural seed the 12 Tribes, here again said to be as the dust of the earth: and hence saith God in coujunction with his Divine spiritual seed [Christ] again *v.* 14 *in thee and in thy seed shall all the families of the earth be blessed*, in that respect (probably) with his blessings given to the several Tribes, *Gen.*49. and to *Esau* his blessing also; being his immediate seed which went very far, but what might be wanting in him, was made up in that one seed [Christ] therefore he adds; [*and in thy seed*] *shall all the families of the earth be blessed*: who will at the first blessed resurrection raise all his Saints who in their measure have suffered with him as members of his mistical body to reign (then) with him, 2*Tim.* 2. 12. and saith he, *Rom.*8.17 *We are made by Christ heirs of God, and joynt heirs Christ; viz.* in his Mediators *Davidical* Kingdom bequeathed to them by our Saviour himself in his last will a little before he died after his divinely prophetical Prayer. *Joh.*17. 24. said he, *Father I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.* And lastly, *c.*32. *Jacob*, as a Prince, wrastled with God and prevailed, whence the name of *Israel* was given to him, retained by all Gods people since, to shew them how to prevail with God for promised mercies, *viz.* by Faith, Prayer and New obedience, &c [*See of these covenanted mercies Prodrom or Forerun. page*37,38.] and God was so mindful of both the everlasting Covenants which *Noah* and *Abraham*, &c. as he calls that *Gen* 9.16. that by the experience of the former witnessed by the Rainbow many hundred years after, he teaches the Prophet *Esau* thereby to confirm his covenanted mercies to all *Israel*, with the beloved City. *Es.*54 9. This saith he shall be as the waters of *Noah* unto me, &c. as I have sworn, &c. so will I not be wroth with thee: yea all that promised grace, *v.*17 is said to be the heritage of the servants of the Lord even from that time whose Righteousness is of him, &c.

4. We proceed to the promised and covenanted mercies of *David* for ever, through the whole state of Christs *Davidical* Kingdom, who stands in divers relations to *David* as his Antitype, Seed and Saviour wherein consisted the sure mercies of *David* in and by him who was the root of *David*, *Rev.*5, as well as the branch, *Zac.*3.8. who was owned to be the son of God at his Resurrection, *Ps.*2. 7. and returned not to corruption, whereby was manifest the sureness of his mercies, *Act.* 13.32 33. wherein all the faithful partake, *Es* 55.3. by a covenant ordered in all things and sure, 2*Sam.*23.5. though chiefly respecting Christs said Kingdom, as in *Nathans* message may appear, 1 *Chr.*17. & 2 *Sam.* 7. 8, &c. which we

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have largly considered in our 7th Foundation of Faith: when the heathen and the uttermost parts of the earth will not only be given to Christ for an inheritance, but for a possession, *Ps.*2.8. when God sets his King upon his holy hill of *Sion*, and though he is the Fathers Commissioner to execute the contents of the book which he received, *Rev.*5. from his ascention to the ruine of the *Roman* Empire, *viz.* during Gods spiritually powerful Kingdom of the Stone, said to be set up by the God of heaven, *Dan.*2.28. yet when the Kingdom of the Mountain comes, all opposite Kingdoms will becom like the chaff of the summer thrashing-flore, *v.* 35. for at his ceasing to sit at his fathers right hand his foes will eminently be made his tootstoole, *Ps.*110.1. and that man of his right hand will appear to be made strong for himself, *Ps.*80.17. when all the Dominions of the world will be given to him under the whole heavens, *Dan* 2.13.14,27. and God will give him his right in *Davids* Diadem, *Ez.*21.27 and all the faithful before stiled the Sons of *David*, as well as the seed of *Abraham*, *Isaac* and *Jacob*; being the meek like *David* whose soul was as a weaned child, *Ps.*121. shall all then inherit the renewed earth and delight themselves in abundance of peace *Ps* 37.11. and be blessed in that state, *Mat.*5. 5. at the first resurrection, *Rev.*20.6. for then he will actually & personally (as we shewed) take to himself his great power before committed or permitted to others, who had abused it, and will then himself reign with his Saints upon the earth, *Rev.*5 10. *Rev.* 20.4. *Rev.*11.14,15. when the Angels of God shall worship him, *Ps.*97. *Heb.* 1.6. and all knees in heaven, earth or under the earth (now) shall (then) bow or be subject to him, *Phil.*2 9,10. and all creatures adore him, *Rev.* 5.8.9,10, *&c.* when not only as the son of *David* he shall have that Kingdom, but also as the son of God he will be actually Gods heir of all things: by his Triple right of creating, ordering and redeeming all things for that purpose, as *Heb.* 1 2,3,& 6. when *Abraham* by him, and under him will be actually heir of the world, *Rom.*4. 13 who before was only by faith so: and this Kd. *Dan* 7.13.14. seems also to be setled upon Christ as Gods obedient son and faithful servant by his own Donation; as a boon or βραβεῖον, for that he had fully done all Gods wills; and so he, as the captain of the Salvation of his suffering members, upon the like account gives his Kingdom to them, 2 *Tim.*2.12. making them joynt heirs with himself, *Rom.* 8.17. & bequeathed the beholding of his glory to them as by his last will, *Joh.* 17.24. *Father*, said he, *I will*, *&c.* through whom, *Davids* seed living in the world then, will (probably be blessed in a special manner, *Es.* 61. 9. Then will kingdom, power and glory all be his from his coming in the clouds, not only in his own glory, but also of the father and his holy angels, *Mat.*25. which he will resign back unto the father when the last enemy death shall be destroyed, that God may be all in all, and the son also himself be subject unto him, when perfect reconciliation is made; Christ having so conducted all his Saints from their general rapture to meet him at their glorious change to enter upon those things for ever, that eye hath not seen, *&c.* besides thee, O God, saith *Esay*, *c.*64.4. and Oh what things saith *David* with an holy admiration, *Ps.*31. 19. of which an excellent improvement is made by our so divinely learned Apostle *Paul*, 1 *Cor.*2.7. to the end of that chap. which may be counted amongst his ἀνενόητα that Saint *Peter* speaks of. *See Foundat. 7th.*

I shall only here, beloved Christians, advertise you all, of these three particulars. 1. That the 21. said brief assertions, *&c.* if duly weighed, by Gods word, may afford you sufficient satisfaction as to these Doctrines of Christs said reign the 1000. years upon earth.

2. That both all Gods said general mercies promised to mankind, *Gen.*3.15. that Christ should eminently (then) break the serpents head, as *Ps.*110.1. and also all that said promised and covenanted preservation and fruitfulness to and with *Noah* and the New world, *&c. Gen.*8,9,*c.* are all (then) chiefly and finally to be accomplished also.

3. That those more particular and special promised and covenanted mercies to *Abraham* *Isaac* and *Jacob*, and to all their faithful seed both *Israelites* and *Gentiles* and also all those glorious promised and covenanted sure mercies of *David*, and his spiritual seed, shall all have their real, true, yea only future litteral, fulfillings in the said Kind. of Christ on earth.

But as for their larger explications being too large for the intended compass of this Key, I must at present refer them to some future opportunity.

22th. *The Doctrine of Christs glorious Kingdom* [*or the New Jerusalem State*] *now shortly approaching, is exceeding comfortable and very advantageous to all faithfull Christians, is manifest by the Key and this whole Work; and by the ensuing* [Paræneſis] *or Monitory Exhortation, may further appear.* Anno Dom. 1672.

AND now dear Christian Bretheren allow me a little freedom in this office of love; you I mean who are partakers of the grace of God purchased by Jesus Christ and by the spirit of sanctification wrought in your souls, whether Episcopal (so called) Presbyterian or Independent; with sundry others upon the same foundation, many of which, through Gods especial mercy, have evidently obtained like precious grace; to you all I speak, as such. Why do you still stand at distance one from another? Consider, I pray you, That one Heaven (as ye all believe) shall hereafter contain you all, when ye shall be made perfect in one; yea moreover, I am well assured, that one Glorious Kingdom of Christ to come will satiate all your souls as such, a long time before you can obtain the other, *viz.* both souls and bodies; all whose degrees of blessedness is only to be expected in Gods best order, and time and manner revealed in his word; whether men take cognizance of it more particularly or less? And after that great day of Judgment is finished, the expectation of all Saints to attain *Those things which eye hath not seen, nor ear heard, nor hath entered into ths heart of man to conceive, besides thee, O God,* saith the Evangelical Prophet [*Esa.*] And, *O how great things* (saith holy *David*) *hath God prepared,* &c. But the state of things in Christs said Kingdom, is not altogether such, in the interim; though very glorious, and excellent, and blessed, and suitable to that condition (then,) when Judgment shall be given to the Saints in the world, long before the finishing of the last Judgment. And most of you, if not all, are one in the things, at present, that are counted essentially necessary [*ad esse Ecclesiæ*] for the being of the Church of Christ: how should all sorts agreeing in the main, then also endeavour to be one in things that pertain [*ad bene esse*] to the well being of the same also? And I am strongly (from Gods word) assured, that it will not be long before the Lord, in that great day which he hath foretold, will be one, and his name one; even in respect of such usual dissentments of men in our dayes, and his people shall then serve him with one shoulder: how then should all faithful Christians (what in them is) endeavour, by all good means, for Unity with the bond of peace, as well as Truth, (though that especially) and so to meet their mercy by the way; and, if it might be, anticipate it, by so hastning its coming: how well would Christ (then) take it at all your hands? Whereas, if any should so be found short of this, that they will from such dissentments, be smiting their Bretheren, (though it be but with the tongue, when they can do no more;) how will they expose themselves at that day, to Christs objurgation, before Angels and Men, &c.? Unite, therefore, Bretheren, I say, Unite, Unite in one in these matters also, at least in your spirits, and the actings of them; that may be the way, where God may supply what you are wanting in, to bring about the business (which you so rightly and really endeavour;) by granting his *Fiat* in the case. Let each sort cast off their peculiar obstacles, and any-wayes-thwarting interests; Complying fully with Gods Rules, that should fully guide us all therein, and They, I humbly conceive, are very few, but sufficient: only, men must beware they mistake them not, that they pervert them not in their use and mannagment. The first is that of the Apostle, 1 *Cor.* 14. 26. *Let all things be done to edifying. viz.* of the souls of Gods people; and this is a comprehensive and forcible rule and direction, which in every constitution and counsel of men, ought much to sway the matter, is the thing pleasing or profitable or creditable, &c.? that may be somewhat in some cases, but the great Question in matters of such nature, as men may order, is: But is it so for edifying? If they will not advance that end in Gods Church, what should they do there? but if they will hinder it, why should they be suffered in it? And then a second follows, *v.* 40. *Let all things be done decently and in order*: which two rightly applyed like our

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Es 64. 4. *Ps.* 31. 19.

Saviours firſt and ſecond law of love, containing all the other: So may theſe being rightly mannaged, in all ſuch caſes, regulate the counſels and actings of men in Church affairs; but as love was the matter of both theſe laws (though fixt upon diſtinct objects;) ſo edifying is the ſubſtance and the end of both, though the latter for the manner, ought often more neceſſarily to be applyed with the other, as being ſubordinate thereunto, in ſundry reſpects of nature, matter, uſe and end, &c. The Apoſtles inſtances which occaſioned this ſecond Rule, ſeems to teach us the right uſe of it; the one caſe of decency whether women ſhould ſpeak in the Church; That, by the Apoſtle (authoritatively) was once and for all times, ordered negatively, as being ſpecially guided by Gods ſpirit: *Let not your women ſpeak*, ſaith he, &c. The other was a profitable orderly ſettling the way of their propheſieing, that it might more tend to edifycation; and contrary confuſion be avoyded, that would hinder the ſame: And the Apoſtle ſeems ſo to ſubordinate the latter to the firſt, as if no plea of order (or decencie at leaſt) might be approveable, but as in conjunction with in its nature, uſe or end with edifycation of the Church of Chriſt; whereby natural or prudential agreements, for times or places of worſhip, and utenſels therein, by humane and Chriſtian qualifications, may be ſuitably judged of and approved by men, [*pro hic & nunc*,] as it is, or ought to be, with ſome Officers [*quam diu ſe bene geſſerint*] and ſo *Moſes*'s Braſen Serpent, was approved to be *Hezekiah*'s Nehuſhtan; but ſtill by the two former rules to be examined, eſpecially, and neceſſarily by that of edifycation; for prudence and decencie, and all the other, if not qualified for edifycation, or being contrary, are (for ought I can diſcern from the Apoſtles ſaid ruled caſes) pleas without doores, in reference to ſuch ſaid conſtitutions or counſels of men in the Church of Chriſt: Whereas, for Officers and Ordinances, and what elſe is neceſſary, the Scripture gives many, & large inſtructions, and Divine inſtitutions, which Perſons of prudent hearts and ſanctified Spirits, will be apt to improve well (by Divine grace duly ſought for, and rightly applyed) and the Chriſtian charity of others, herein (accordingly) acquieſce: But one the other part, as any appear defective in the ſaid reſpect of edifycation, or prejudicial thereunto, they may appear to be more dangerouſly enjoyned or hurtfully obſerved, as being excentrical to the Apoſtle *Pauls* ſaid boundaries of them: And in that men have walked ſo out of theſe paths of Unity, Piety and peace, what ſad effects hath Satan upon the corruption, blindneſs and interſts of men, and ſtill doth earneſtly endeavour to bring about? let every mountain ſtanding in the way of Union be endeavoured by you to be levelled, and every bond be broken in ſunder which is not of Gods allowance: But yet may not piouſly, and charitably intended incouragements, in things ſeemingly only good, (but miſtaken) be retained? and applyed to really good improvements, which (I ſuppoſe) they may well be judged ſo to have attained their end, with advantage; True Chriſtian Charity, piety and prudence will regulate much in many like caſes; God grant them to all ſorts in theſe reſpects eſpecially concerned, &c.

Secondly, for Piety. And all ye right Chriſtianly charitable ſouls of all ſorts, how few ſo ever in theſe key-cold, yea chilled laſt dayes ye ſeem to be, you have but a little time here to bring forth your fruits of faith and love, Let the ſeaſon of your preſent being, firſt ingage you to walk cloſly with God; be much in private and ſecret communion with him your ſelves; wherein you have (if your hearts be upright in his ſight) the greateſt advantage imaginable with the King of Heaven and Earth, above the favorites of earthly Princes; who ſometimes miſtake their faithfulleſt ſervants, ſometimes hear bad information againſt them, ſometimes are remote from them, or they hindred from coming to them, ſometimes and in ſome caſes and things they cannot help, (though at Gods pleaſure Kings may be potent) yet only God himſelf is Omnipotent, many wayes beyond thought: earthly Princes may fail theirs, but God will never fail nor forſake his favourites; in all times, places and companies, a good thought, purpoſe, expreſſion of heart, or word, a ſpiritual ſoliloquie, or ejaculation is very kindly taken at Gods hand from you, who will reckon ſuch ſoul actings tokens of much love & ſincerity, when ſometime more weakneſs in greater ſolemnities may appear. 2. Be much in family duties prudently contrivied, that

ye

ye may continue in them; ſet your houſe in order for them; be not ſlight or fickle in them; judge not your ſelves in fit garb or poſture for worldly buſineſs, without neceſſity, till God have his family worſhipt at ſuitable opportunities; a frothie profeſſion and pretending to Religion hath of late times, much more then formerly, thruſt theſe duties out of doors, though they ſeldom have had good entertainment within, (ſave of ſome few) true piety hath been long, yea ever hitherto, [*Rara avis in terris,*] very ſcarce to be found; families were the firſt and uſually the beſt plantation of fruit trees in Gods Vineyard, keep the reſolution of *Joſhua*, eſpecially now, againſt the floods of ungodlyneſs; families are like to be the beſt nurſeries of ſuch young plants, for many advantages, engagements, endearments; much quickning to encreaſe of grace in family-worſhip, *&c.* and that advantage doth wonderfully help, encourage and further the publick Miniſtry of the Gospel, *&c.* there are inſtilled uſually, and preſerved too good principles, or patterns of wholſom words, with their improvements: the defect whereof is now lamentable, for the want both of private and publick Catechiſings. Do not all wiſe builders look mainly to their foundations? for want of this, ſo many tottering buildings ſoon reel aſide, to one error or other, or are in continual danger of falling utterly, or mouldering to nothing in Religion, *&c.*

But then, right Pious ſouls, ſee that your true Chriſtianity, to help forward your good account, be outwardly manifeſt in your gracious works of charity, not only to ſupply neceſſities, but to prevent evil and do good; many poor ſouls that ſtudy faith and good conſcience towards God and men, have much encountering with tentations, in a low and hard condition, by reaſon of the prevailing iniquities of the times, and the many ways of the practiſe thereof, by the licentious, who fight ſo againſt their own outward wants, by weapons of iniquity, uſing ſuch unlawful ways, and means, and practiſes which others may not, dare not, do not; yet are ſtraightened by others ſins (in ſuch caſes) their oppreſſors, upon ſuch accounts. How ſhould the ſtrong and able in eſtate, herein in Chriſtian compaſſion, help the infirmities of the weak, eſpecially in reference to their ſoul-danger thereby; or to ſee to the good education of their childeren, and that their widdows and orphans (chiefly be relieved, *&c.* how by ſuch charitable deeds (eſpecially with the addition of inſtructions and encouragments) might you in ſo doing draw others to Chriſt and inſtrumentally ſave their precious ſouls? conſider what, out of your Revenues you can with a chearful heart and ready hand, yearly, monthly, or weekly return to God, in a thanks-offering, by his now many, many receivers neer you, or known to you, for the all which you have received beſides; and conſider, (according to the Apoſtles rule) how God hath proſpered you the preceding week, and let that grace of an humble, thankful, true chriſtian charity, have its due operation in you in her proportion; and if rents and gains will not do it as you deſire, then cut off ſinful exceſſes in vain expences, more cloſly and barely, in too coſtly and curious apparel, laviſhing entertainments, in inconſiderately coſtly buildings, now the world is neer her departure, by her great ſhaking fits ceiſing upon her; yet theſe are the common ſins of the times, and the breeders of mens future ſorrow, and too late repentance, when a much better and ſafer improvement ſhould have been made thereof; now you may make God your debtor, by his promiſe, and your ſelves temporally more bleſſed by giving than by receiving. If men did but caſt in a tenth of what they receive, or but even of what many vainly conſume, *&c.* into Gods treaſury, for ſuch charitable uſes, or any other like, (for the world abounds with objects of that nature) there is no queſtion, but they would find a better return, yea (haply) many better returns, of that tenth which they gave, or ſome others out of their eſtates vainly conſume (and that with advantage) above all the nine parts that they or ſuch others detained from ſuch offerings to God; beſides the prayers, praiſes and thankſgivings from men thereupon, which God will obſerve and reward. Let me only add this comprehenſive conſideration for all, at preſent; That your final ſentence of approbation or condemnation will, by Chriſt himſelf, be paſſed mainly upon that account, *Mat.* 25. as carrying it well or ill in that kind, to ſuch little ones, or diſciples of his, in *relieving, viſiting, laſt. Goſ. p. cloathing them,* (which ſaith Chriſt, is done to himſelf,) but if men injure and perſecute them,

Thirdly for Charity.

See Everard 19, 20.

where Mat. 25. *& expounded. Obs. it well.*

them, how heavy will their judgment be? but if in them Christians relieve Christ? they must labour to do it, for Christs sake; in faith, in obedience, out of love, out of thankfulness to the first giver, who made them large receivers first, whereupon they are much in his debt, & should endeavour much to come out of some part of it, (for which God may discharge in full) before death come, which cuts off further opportunitie, and imprisons all unbelievers for such debts, [oh that men would consider it] before the time of execution come! for then all such interest is gone, and they leave [most likely] a curse to their successors, entailed on their estates to consume in sin, or give them up to serve Satans interest, or to make them become a prey to the devourer, or a bootie to the supplanter, one way or other, *&c.* And such persons should in these times lay to heart this consideration for two reasons. 1. By how much the times are more provoking of Gods wrath; so all estates are more tottering therefore it would be more wisdom to secure much, whilst ye may, by committing it to Gods safe insuring hands; it may, more likely, rescue the rest, or keep of vengeance the longer, and so more time of well doing will be allowed. Again, Satan hath great wrath, because his time is now very short, and therefore he marcheth furiously with his hosts of evil men and devils to ruin all he can; Christians should then likewise [*vi & armis*] with all their might give him the repulse, by laying out themselves in their persons, possession, parts, posterity, their all for Christ, whence two encouragements. 1. Christ will surely give them both victory, and recompence; and the devil being resisted, as the greatest coward, he will also flee, *Jam.* 4. 7. 2. As the times are very bad, so Christians help is more needful; and the rather, because we are fallen into the dregs of bad times, when upon many weighty considerations, we may expect Christs coming very shortly, and the best that live now and lawfully enjoy plentiful estates, know not whether they or theirs shall retain [then] any of the things which they now possess: yet let such take this consolation, that they and their posterity being faithful will gain by that change in this world, when one in a bed, in the field, in the mill, by the Angels will be carried in the 4 quarters of the earth, to Christ as their arke, or as the Eagles to the carkass, *Mat.* 23. 28. and planted in a better soile, and much better estate, to inherit the

See Obs. 20. *after Tract. on Rev.* 20, 22.

mercies promised to the fore-fathers, *&c.* I pray God sanctifie such as here them, by these Divine truths thus briefly hinted; and let me to that end, offer this caution to all serious Christians, to take heed lest (as *Israel* of old entered not into *Canaan* because of unbelief) that their unbelief [if not their slighting of these Divine truths] cause not Christ in displeasure to bring them late into the *New Jerusalem* state at the first blessed Resurrect. when, as some antients conceived, there will be [*mora*] to some, though I doubt not but all the faithful till then, [and not only actual Martyrs] will have some part in that state longer or shorter, it is dangerous to contemn or oppose any Divine truths such as these are; [and as I from good ground know these to be.] As for meaner Christians I only

See Satans seven Vials. Forerunner p. 41, 42.

say this, which is much in few words, let them walk in their general and particular callings, wherein they are called, with God faithfully, they then will have this strong support that he wil not fail them nor forsake any of them, and to that end consider what is said before concerning these last times, *&c.* Other improvements of these truths we briefly hinted in our Pract. pieces on *Gen.* 3. 15. *Rev.* 22. 20. *Jer.* 3. 17. *&c.* which with this Exhortation I leave to Christians use and Gods blessing; praying at present, after that ancients mode with some addition.

Domine Jesu si quæ pro tenuitate mea in his scripsi, quæ mea sunt, non tua, tuipse in illis ignosce mihi; omnia autem quæ tua sunt, a me tam indigno, hic prolata agnoscant etiamque tui. Amen.

(*i.e.*) L. Jesus, if I have in these things written any out of mine own meaness, wch are my own, but not thine, pardon thou me therein, but let thy serv. also acknowledg all those things wch are thine own, though here tendred to them by so unworthy a person as my self. *Amen.* *FINIS.*

ERRATA.

Tit. p. 1. K. for X. p. 7 r. *Tohu vabohu.* Word Writ. r. 3. *Vaus* for 3. *Zains.* in fold. leaves r. *reunited* not *recruted*, *builder* not *redeemer*, *vailed* not *railed*. in S. of *Dan.* 366. not 666.

An account of the composing and Parcels contained in this Books with some Apologetical hints. July 27. 1672.

1. FIrst in general, observe from the beginning of the general Title page, and the leaf next following, where the nature and use of all parts is shewed, that those books there cal'ed the Principles, namely, those first three of the four parts Printed before the burning of *London*, *An. Dom.* 1666. of which, neer 600. of several sorts were burnt and lost: *viz.* the *Prodromus*, the *Irenicon* and *Parallel*, contain many things which are Essays of mysterious Discoveries containing much matter of Arguments, as in the 16. Divine Thes. p.3,4 &c. of the *Iren.* 6. Inferences following are deduced: and from the 4, & 5 c. of *Rev.* p. 9. ensuing to p. 33. (wherein many observable things are contained) are 7 other pertinent Inferences drawn: So also Arguments from the Scripture sence of the Lords Prayer, and Articles of Faith, *p.*90.91. of *Iren.* &c. 2. Observe in general, that from the varietes of the Discoveries in the said three books were by a special hand of Providence those 8 comprehensive convincing Arguments deduced in [λόγος περὶ λόγου] or the *Word Written*, which as strangly was published (as might be shewed:) whereunto likewise very many upon like account might be added, as being in like manner couched in such mysterious Discoveries and observable passages upon many occasions therein contained; and many from the 31. Useful observations to understand mystical Prophesies after the Tract. on *Rev.* 22, 20. I might here add others from the nature and end of these Doctrines, as that they are Homogeneal Harmonious and uniform with all other Christian Doctrines, *p* 50. to the end, not new, but only Scriptural explications of the Old; Assert. eight of the Key, and from the end of them, *viz.* the fulfilling of the promised mercies to the Fore-Fathers, *p.*5,6,7,8,9 10. I have observed 4 places in Scripture Divinity, wherein these Doctrines naturally fall in: otherwise there will be a Chasme and void place from Scripture grounds observable. First the Consideration of the general Execution of Christs 3 Offices is to precede the particular as being the chief part of that well grounded distinction in the 11, and 12. Divine Thesis, in *p* 5,6. of the *Irenicon*. 2*dly*, Sacred Scripture teacheth, that after Christ hath satisfied for sin, risen again, ascended, and sitten the appointed time at the right hand of God on his Fathers Throne, till he make his foes his footstool: then he will begin to sit on his own Throne, at his coming the 2*d* time without sin, only for Salvation to all his People, to perform that Adoption to the raised Sts. even the Redemption of their Bodies, *Rom.*8.23. by freeing them from the corruption of the grave, &c. And 2*dly*, all those alive from all their enemies [both Men and Devils] to serve God without so much as fear of them, all the dayes of their lives, *Luke* 1 71. *Rev.*20 &c. and to redeem even the inferiour creatures from the bondage of corruption [from Men or other Creatures] into the glorious, &c. *viz.* in their capacity in that state of the restitution of all things, *Rom.*8.21. *Acts* 3. 21. *See for this in the Everlasting Gospel on* Gen.3.19. *p.*8. *the* 6. *particular there.*

3*dly*, From the Scripture explication of the Lords Prayer, that his Name may be then hallowed in earth as it is now, and till then in heaven: and so his Kingdom may come and will be done in earth [then] as in heaven [now]: which will be perfectly done upon the coming of that Kingdom by Angels and raised Sts. in that world, and by others then alive in a very great measure. *See p.*90,91. *of the* Iren. *and* New Jer. *p.*14,15. *the first Use.*

4*thly*, It is in part the end of that state both of the faith and hope of many of Gods servants who now groundedly both believe and hope for, such their interest in that state of the promised mercies to the Fore-Fathers, as we shewed largly in our Key, being a part of Csts. Purchase, and of the Sts. inheritance for so long a time; of which, much is said in Scripture, &c. *See the Key of the covenanted mercies to the Fore-Fathers and their* (spiritual) seed, (as we here touch) but that which in general we shall only here farther set down, as to the former Argum. is this one most comprehensive Foundation of

Multitudes of particular Arguments, in several kinds, from several sorts of Subjects, considered in the whol work; namly, [That Doctrine is Divine truth, which hath not only clear Scriptures for the nature and substance of it, and for all useful and profitable parts and branches of it, but also for the distinct and clear handling of both it & them from Scripture foundations, and this farther [which is yet of very great waight where the faith thereof is wrought] that these Doctrines are only in substance the promised mercies to the Fore-Fathers, *Ab. Is.* and *Jacob*, and all their spiritual seed, both circumcised and uncircumcised for that state in special through that one Divine seed Christ, *Gal.*3. to be fulfilled in that world to come, *Heb.*2.3. *Luke* 20.35,36. in the time of the New Heavens and New Earth, &c. which is the time of Christs great day of Judgment, and of his Davidical Kingdom, which is another strong foundation of the same promised mercies of all the spiritual Sons and Daughters of *David* through and with Christ himself then in that world.] I might add many others, &c. But now for the first said members, *viz.* the substance and main branches of these Doctrines that have clear Scripture grounds, that he that runs may read, in the whole work but for the 3*d*, which is the distinct handling of those things some may question; therefore amongst the many distinctions in our Key (whereof many were not before this work observed that I knew of) I shall instance in the two *New Jerusalems*, one the immediate work of God to be made by himself then for the Saints raised after Christs appearance or coming, *Heb* 11.10,16. and described gloriously, *Rev.*21. which is not the future glory of heaven (as formerly mistaken) for fifteen reasons &c. *See* New Jeru. *p.*9,10,11,12, &c. The other made by men for the converted Jews and Gentiles, as the Prophet *Esay* saith expressly by Strangers and their Kings, *Esa.* 60. 9. *See New Jerus.* 6,7. and for the 4*th.* member that for those promised mercies to the said Fore-Fathers, and *David* will then be accomplished to all the Elect, that have lived before, or suffered with or for Christ before that his 2*d* coming in the clouds of Heaven; and that they shall have their rest with the Apostles, 2*Thes.*1.7. and be rewarded then, *Rev.* 11.18, 19. and all such have their part in all that promised mercy in that state, our grounds of those covenanted mercies after the preparatorie: 21. assertions laid down in the Key, may sufficiently (if well considered) I conceive, satisfie all serious unprejudiced, understanding Christians, which I doubt not, to such may much more be made evident, from divine Authority; and these things would be greatly enquired into, if Christians (but compently) knew and believed such their own mercy and interest in that state with Christ in that long continued, excellent, holy and happy condition which he hath purchased for them, and gives them interest in with himself, being joynt heirs thereof with himself. A large volume might be written, and to good effect, on these 3 Articles to this end: 1. of Christs coming to that first judicial act of Judgm. *Dan.*7. above 1000. years before the last trump, and raising of the wicked; suddainly (as probable) after the faithful that departed in the 1000 years, as *Esa* 65.20. 2*dly*, of the communion of Sts. both raised and living. 3*dly*, of the resurrection of the just only; and all from good scripture warrant, if those obstacles mentioned in Assert 10. of the *Key* were not too evident in the world, &c. but these hints may here suffice, in general. Now we come to the particular consideration of the parts and parcels, with things observable and profitable to be pointed out to those wise specified, *Dan.*12. 10. and to endeavour to remove such hinderances in their way (though from many others it seems not to be expected. 1. The *Irenicon*, or peaceable consideration of Christs Kingdom, was at first the only book intended (as by the method thereof set down *chap* 1. *p.*2. may appear) which being perused by many judicious persons in those studies, and especially by that one well known, and well approved Mr. *Tho Pecke* (whose Test is set at the end of it) after many incitements thereunto, was Printed with the *Prodromus*, *An. Dom.* 1665. which *Prodr.* much consisting of many occasional use ul matters after put together, and the Printing thereof being much encouraged, was as a porch to the house, afterwards joyned to the *Iren.* and usefully there quoted. The first mainly remarkable matter therein is the 1st divine *Thesis*, *p.*9,10,11. introducing that great foundation of distinguishing from

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Scripture warrant, the consideration of Christs execution of his 3 great Offices in respect of his Universal Church under the old and new Testament, and world to come, from the particular, in respect of every believing soul; the first as the work the Father gave him to do: the other, as the improvement or application of that work by his holy Spirit: upon which great Scripture ground that first Practical Treatise on *Gen* 3 15. was composed, in which much may be observed of very great weight, &c. though I found nothing written before of that matter, &c.

The next Paper, *p.* 14, 15, &c. of the *New Jerusalem*, &c. being more fully handled in our next practic. Tract on *Jer.* 3. 17. therefore I say here no more of it; where the distinction of the *New Jerus.* the immediate work of God provided for the Fore-Fathers, *Heb.* 11. 10 16. is explained: in which the Elect that died before, shall have their part, as differing from those of the nations that are saved, who shall walk in the light thereof, *Rev* 21. so *Assertion* 14. in the Key, of which little before found. The 3*d* is the letter to Mr *Cal.* shewing the order and times (in a latitude) of the Seals, Trumpets, and Vials in the *Rev.* as a preparative to the Parallel. &c. *p.* 22, 23, &c. and then there was added unto the former, as a supplement to it [for both jointly give much light to the book of *Rev.*] the larg Paper of *Dec* 7 64 *p* 26, 27, &c. concerning two defects in Mr. *Durhams* [otherwise good] book of *Scotland*, wherein many material things are couched, &c. and *p.* 44. procedure is made to finish the 16 *Theses* in the 3*d* period, &c. Lastly was added the Paper of *Sept.* 27. 64. *p.* 47. of the personal appearance of Christ. *Of which, see much more, to prove both that, and the personal reign, Asser.* 7 *of the Key, where much is said thereof in a little room,* &c.

In the *Iren.* forenamed, observe in the begining, the useful table of Chronology, with the Preface, and the Advertisment, showing the occasion of the answers, to the reasons against Christs personal reign in *c.* 3. *p.* 35, 36, &c. but in *c.* 1. *p.* 2. is the method of that book, and in *c.* 2. with the 16 forenamed divine *Theses*, are joyned 6 inferences drawn from them, from *p.* 3. to *p.* 9. unto which were subjoyned in the same *chap.* many profitable discoveries of Mysteries, from *Rev* 4, & 5 *chap.* with 7. inferences from the same, from *p* 9. to *p.* 35. of *c.* 3. (as we have a little before shewed.) In *c.* 4 *p.* 41, 42. are the 6. several senses of Christs comings in Scripture, well approved of by the said Mr. *Tho. Peck*, to which, 2 other are added in our Key *Assert.* 6. in the fist sence many texts of the Apostles are applyed *p* 44, 45. to 38. but the 6*th* is explained in the note, page the last of the *Word Written*, also many Testimonies of the last times from the Apostles *Peter, James, John*, and *Paul*, to all which 4 Christ appeared gloriously, as *p.* 49, 50, 51, 52, &c. In *c.* 5. are Satans three *Babels* defeated in order by God, and all which, Christ in his reign will bring to utter confusion; *not observed else where.* Threien also is shewed according to that Foundation *he spake by all the holy Prophets*, Act. 3 21. how God spake by *Enoch, Jude* 14. by *Jacob, Gen* 49. by *Moses, Deut.* 32, 33. & *Lev.* 26, &c. and by *Balaam, Numb* 24. of the latter days. The rest of the Prophets Testimonies are contained, *c.* 6. and the larg evidences from the book of *Psalms*, *c.* 7. according as our Saviour said in *Moses*, the *Prophets*, and *Psalms*, it was written of me, &c. Unto these are added the concurring testimonies in the *Gospel* and *Acts*, *c.* 8. [the Apostles witnessings were spoken of before, *c.* 4 *p.* 44, 45. to 48, 49, 50, 51, 52.] which general Argument being our third in the *Word Written*, I have not found else where explained [as for *Jonah*, besides his being a Type of Christ, and foretelling the destruction of *Nineveh*, as Christ will destroy the *Assyrian*, (*i.e.*) he who shall be in his place at that time, as we have here to our purpose most remarkably spoken of, 2 *King*; 14. and in *p.* 90, 91, &c. are the Arguments from the Lords Prayer and Articles of Faith, to *p.* 97: where lastly is adjoyned the Appendix of the first bodily resurrection, concerning which, I having made enquiry What was written of it before, but finding nothing considerable; drew up that Appendix to that effect. And so we briefly come to the 3*d* part, containing also Principles or Foundations; namely, the Parallel of the witnessings of the greatly beloved Prophet *Daniel*, and of *John* the dearly beloved Disciple, Evangelist, and most Seraphical Dr: of Divinity, and also a Prophet, largly endued with the spirit of

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Propheſie in his double book of the *Rev.* containing the Seal Propheſie of the civil affairs of the *Roman* Monarchie: and of the little book Propheſie, *Rev.* 10. of the Eccleſiaſtick affairs of the *Roman* Monarchie; from both whoſe double Teſtimony, Gods ſpirit hath laid down (though divinely miſtical) the moſt ſtrong, and many waies wonderful and excellent evidence and confirmation of theſe Doctrines of the world to come, above all others; and left on purpoſe, to be the inquiring Chriſtians Key of Propheſies; and for the profitable uſing of the ſame Key, we have endeavoured in an untraced path, to manifeſt the book of *Rev.* to be a Divine myſtical comment upon the hidden part of *Daniel*, ſealed and ſhut up till the times of the end, when in the *Rev.* Chriſt ſo unſealed them, and commanded *John* to leave them unſealed, *c.* 22. 10. And for the uſe of this very helpful inſtrument, was the ſaid Parallel intended: Firſt, to be ſhort, as the *4th* head in our ſaid method, which we found afterwards neceſſary to make a part by it ſelfe; yet as an additional ſuppliment to the *Iren.* as *p.* 1. of it; and it being as a ſtandard, rightly taken from Scripture Texts, was apt ſo to diſcover ſundry mens former miſtakes (as by the fift Aſſertion in the Key, with the reference thereof, may be manifeſt) and as a preparative to the ſaid Parallel, are ſet down, the ſum and order of the Seals, Trumpets and Vials in the *Rev.* in the foreſaid letter to Mr. *Cal. Prod. p.* 22. and the intendment of the forenamed 2 prophetical books; *viz* the Seal Propheſie, and the Book Propheſie in the *Iren p.* 26, 27. where obſerve with Mr. *Pecke* that note of the book in the margent: and ſince ſo many hundred of both the *Prod* and *Iren.* were burnt, I drew up the Scheme of the *Rev.* now joyned with the *Summary* of *Daniel*, to be placed before the *Abridg.* of *Dan.* Prophetical Viſions, as being all 5 very uſeful preparatives for the right underſtanding and improvement of the Parallel of both Books one with another, which both witneſs the ſame divine Truths of theſe natures; and, though without conſiderable pains that skill will not be like to be attained: for (as Gold and Jewels are hidden deep in the Earth and Sea) ſo that much better Treaſure of ſpiritual and divine Wiſdom, *viz.* the underſtanding (competently) theſe divine Truths, is with much pains and induſtry to be ſearched out and digged up; ſince the ſame divine hand that hath ſo deeply hidden both, doth ſo point out unto men what diligence they muſt uſe that will obtain them. It may be ſufficient for ſome to underſtand the ſubſtance of theſe Doctrines concerning the promiſed mercies to the forefathers, and their ſpiritual ſeed reſpecting that ſtate: but ſuch as have opportunity and ability, eſpecially Miniſters, ought to be skilful in all the parts of their conveyance; as in the end of the Key, upon the faithful and humble ſearching whereof, much divine light and comfort may be attained, *&c.* but this hath much more encouragment of bleſſing; *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenants*, Pſ. 25. 14. [*Heb.*] *His Covenant to make them know it.* of which, this is a choice part, and in that diſcovery of ſuch covevnanted mercies opened in the Key, and in the iſſue of Revelation Propheſie, to be fully accompliſhed in the world; and will much fit all Sts. *for the things not ſeen nor heard, nor which have not entered into the heart to conceive*, for eternity after Chriſts laſt coming or deſcending from heaven, *Theſ.* 4. 16. of which coming, with the reſt named, *c.* 4 *p.* 41, 42. of the *Iren.* was that laſt practical piece upon *Rev.* 22. 20. which only remained now to have an account given of it, which will be beſt done of that, and of other Practicals, by due peruſals of it and them: which with the 31. Obſervations, and Anſwers following, with all theſe Premiſſes I now commend to the pious Chriſtian Readers care, and Gods bleſſing: Unto which end I deſire with all chearfulneſs, to afford my aſſiſtance, *&c.*

And after all, obſerve 2 things; Firſt, that many matters be handled 3 times in the whole work. 1. As diſcoveries of Myſteries. 2. As Inferences and Arguments drawn from them. 3. As Practicals and Improvements, and all uſefully and needfully enough.

2. That the books are thus in order; 1. The *Key* (*with this Account*) containing the Marrow of the work. 2. The *General Title Page*, the Cream of all Evidence of Chriſts Kingdom. 3. The Subſtance of Argument from the Principles in thoſe 3, *viz.* 4. The *Prodromus*. 5. The *Irenicon*; to which, 6. the *Scheme* with the 7. the *Parallel* are annexed. 8. The *Everlaſting Goſpels*, 1. part on *Gen.* 3. 15. 9. Its 2. part on *Rev.* 22. 20.